لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Ikha 1347—October 1968

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ROR

EDITORS

S. D. AHMAD

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Chrit's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of setting disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the of true followers of Islam and lover of peace and (7) to inclucate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Messiah I. After the death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 year of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missons. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

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For further information about the Movement, it activities and aims and objectives or literature, enquiries may be adressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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The Light of the Holy Quran VI

Sermon of Hazrat Amirul Muminin Khalifatul Masih III, delivered on August 5, 1966 at the Mubarak Mosque, Rabwah. (This is the sixth in the series of Sermons delivered on the subject).

"Allah has given me the glad tidings that He will shower great blessings upon the scheme of diffusing the teachings of the Holy Quran and upon the campaign of "Waqf-i-Arzi" (Temporary Dedication) for teaching the Holy Quran, and that through these schemes the light of the Holy Quran shall envelop the entire world.

The scheme of teaching the Holy Quran is very deeply related to the scheme of "Wasiyyat" (Will). So a special responsibility devolves on the Musis (Testators) for the diffusion of the Ho'y Quran. Hence it is essential that every Ahmadi should illumine himself with the Light of the Holy Quran so much so that those who have vision may see, in his person, only that Light of the Holy Quran. Moreover, he should, as an instructor and teacher, be wholly absorbed in illumining the hearts of the people of the world with the Light of the Holy Quran".

Having recited the Opening Chapter of the Holy Quran, Hazrat Amirul-Muminin said :

About five weeks ago, before I left Rabwah for Ghora Gali (Murree) one day, when I woke up, I was absorbed deeply in prayer. At that time, in a state of awaking, I saw that a light appeared, and enveloped the entire earth, from one end to the other, even as, lightning flashes and illumines the earth from one end to the other. Then I saw that a part of the light collected and assumed the form of words,and, in a majestic sound, formed also of that light, resounded in the atmosphere, as follows :

بشری لکم

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(A Good Tidings for you)

It was a Great Good Tidi gs, no doubt, but it was not necessary for me to disclose it. I had, of course, a desire in mind that God Himself might explain to me the meaning of the light I saw enveloping the earth and illuminating it, from one end to the other. So our Gracious and Merciful God Himself explained its significance to me in the following manner.

Last Monday, while I was leading the Zuhr Prayer (early After-Noon Prayer) and was in the standing position of the third Rakat (unit of prayer) I felt as if, some unseen power had taken possession of me and I was given to understand that the light I saw the other day was the light of the Holy Quran which is being spread throughout the world, through the schemes of "Talimul-Quran" (spreading the teaching of the Quran) and "Arzi Waqf" (Temporary Dedication). Allah will shower His blessings on this campaign and the light of the Holy Quran shall prevail in the world, even as, I saw that Light prevailing on the earth, فالحمد لله علی ذالك (Allah be praised and glorified for this). Allah has, in the Holy Quran, called the Quran and the revelations contained in it, Light, and I have been told that the light I was shown is that very Light.

My attention was also drawn to the fact that the scheme of "Arzi Haqf" (Temporary Dedication) introduced in the Jamaat for the learning and teaching of the Holy Quran is very closely

related to the scheme of "Wasiyyat" (Will). So I studied the Promised Messiah's Booklet, "Al-Wasiyyat", with greater attention, and I came to understand that, in fact, this scheme greatly concerns the *Musis* (Testators). I do not like to go into details now, but should like to place before you only one point; the Promised Messiah, (peace and blessings of Allah be on him) has, at the very beginning of the Booklet, "Al-Wasyyat", set down a passage, which, in fact, tells the condition of the testators who are affiliated to the scheme of *Wasiyyat*, and says that after *Wasiyyat* (making the Will) the *Musis* (the Testators) shall have to possess certain characteristics. In this passage, the Promised Messiah peace be on him) says:

> "You can, in no way, win the pleasure of God, until you sacrifice your own will, your pleasures, your honour, your wealth and life, and suffer in His way such miseries as present the scene of death before you. But if you undergo such miseries (i.e. join the scheme of *Wasiyyat* and fulfil its obligations), you will be like a darling child in the lap of God, and will inherit the blessings of those righteous persons who passed away before you; and the door of every blessing shall be opened to you. But few are the persons who are such". (Al-Wasiyyat).

"The door of every blessing shall be opened to you", is, in fact, the translation of a revelaIion of the Promised Messiah, which was revealed to him in respect of "*Bihishti Maqbarah*", (literally a Heavenly Graveyard)*.

The Promised Messiah (peace and blessings of Allah be on him) says:

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*The Heavenly Graveyard was set up by the Promised Messiah (peace and blessings of Allah be on him) under Divine instruction for the burial of the righteous only; and it has been Divinely promised that the inmates of this Graveyard shall inherit all the blessings of God.

"I have received good many tidings regarding this Graveyard, and God has not only declared it to be "*Bihishti Maqbarah*" (Heavenly Graveyard) but has also said انزل فيها كل رحمة i.e. all sorts of blessings have been showered on this Graveyard."
(*Al-Wasiyyat*)

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Thus, God has, by revelation, informed the Promised Messiah that all sorts of blessings shall be bestowed on this Graveyard, that is to say, those who are buried in this Graveyard shall inherit all blessings of God. The question arises when and how does man inherit all blessings? So Allah, in another revelation to the Promised Messiah (peace and blessings of Allah be on him) says:

الخير كله فى القرآن

"All Good things and virtues, all sources of grace and blessings are to be found in the Holy Quran. There is no such source of grace and blessings as can be found anywhere else except in the Holy Quran so in the revelation انزل فيها كل رحمة Allah says that the inmates of the "*Bihishti Maqbarah*" (Heavenly Graveyard) are the people who shall receive all the blessings of the Holy Quran, as there is no blessing that is or can be found outside the Holy Quran. Hence the doors of every blessing shall be opened to the inmates of the "*Bihishti Maqbarah*".

This shows that the *Musis* (Testators) have a very deep and ever-lasting relation with the Holy Quran—they have to learn it, be illumined with its light and favoured with its blessings and inherit its graces. So the responsibility of diffusing the Light of the Holy Quran also rests with them, because some blessings of the Holy Quran are connected with the propogation of its teachings. The Holy Quran itself mentions it at several places; time, however, does not permit me to go

into these details.

In short, these two revelations of God draw our attention to the fact that a true *Musi* (Testator) is one who, through the grace, mercy and favour of Allah, is showered with all its blessings because he places his neck entirely under the yoke of the Holy Quran, and brings upon himself a death, and gets a new life in God and becomes an embodiment of the revelation,

الخير كله فى القرآن

(All good is in the Holy Quran)

Hence as the scheme of *Al-Wasiyyat* and *Musis* is deeply connected with learning and teaching the Holy Quran, I have decided that the scheme of teaching the Holy Quran and the Temporary Dedication be affiliated to the scheme of the *Musis*. In every Jamaat where there are *Musis* an association of them should be set up. This association shall elect a president of its own. The elected president shall be called the secretary for Wasiyyat or wills.

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The name, "Secretary for Wills" may be changed afterwards, but for the time being the elected president shall be the Secretary for Wasiyyat or Wills who will be responsible not only for persuading people to make their wills but also for calling, under instructions of the Centre, meeting of *Musis*, in which the members will draw attention of one another to the obligations of a *Musi*, that is to say, the obligations of a person regarding whom Allah's tidings tell us that he will have all the graces, blessings and favours of Allah. And the President should, from time to time, call attention of the members to the fact that the Holy Quran being the source of all blessings, the members should try to fully share the light of the Holy Quran. He should further tell them that to spread the Light of the Holy Quran is the first and foremost duty of every *Musi*, as an individual Ahmadi and now as a member of the Association of the *Musis*. The President should also see

to it that the largest possible number of *Musis*, and also others who have not yet made their will, join the Holy Campaign. He should first start from his own house and see that there is not a single man, woman, child or any other individual living with him or under his influence, who does not know how to read the Holy Quran. Having learnt how to read the Holy Quran, they should later learn its translation and then its commentary too ; and, lastly they should be acquainted with the knowledge, wisdom and philosophy of the Holy Quran. After that, they should, like a generous and benevolent person convey this knowledge and wisdom to others, so that, other fellow brethren also may share God's Grace, Blessings and Favours with which we have been blessed.

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For Temporary Dedication I need, at least, five thousand dedicators. Training and instruction of the Jamaat, in the right manner, is not possible without such a number of dedicators. This scheme was started in May, 1966. Although a part of the vacation of the teachers and students has passed away this year, yet they may still participate in it if they try. Similarly, there are some others who have holidays these days. For example, some law courts are closed ; so the Ahmadi lawyers who practise in courts may dedicate a few days of their lives to the dissemination of the knowledge of the Holy Quran. However, it is possible that the number of dedicators, this year, may not come up to five thousand. We should step up our efforts. Under no law of God can we consider it impossible. So inspite of its being the first year, it is our bounden duty, particularly, of the *Musis*, to put forth all efforts to bring the number of dedicators up to five thousand, so that, the work of the instruction of the Holy Quran may be done in the best manner.

Hence it is the first and foremost duty of our *Musis*, to make arrangements for instruction of the Holy Quran in their own houses and then to try to bring the number of dedi-

cators, to be instructed with the teaching of the Holy Quran, to five thousand. Thirdly they should, in co-operation with the Ameer or President of the Jamaat, see to it that there may not be in their own family or in the Jamaat a single man or woman who does not know how to read the Holy Quran. Every female should know how to read the Holy Quran, she should also know the translation of the Holy Quran. Similarly, every male should be able to read the Holy Quran, know its translation and share its Light, so that, the aim of the establishment of the Ahmadiyya Movement may be fulfilled.

Similarly, *Musi* sisters also should set up an organization of their own in every Jamaat, and elect a president, who will be called Vice President of wills. They should co-operate with the Jamaat as well as with the association of the male *Musis* and try to carry out the spiritual responsibilities that the scheme of *Wasiyyat* devolves on them in addition to monetary sacrifices they make.

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Friends will be glad to learn that in several places the number of Ahmadi sisters who know how to read the Holy Quran is greater than the number of Ahmadi brothers who know how to read the Holy Quran. On the one hand it is a matter of shame and jealousy for us. On the other, we should be thankful to God for the fact, that when the mistress of the house knows the Holy Quran thorougly well, she can be expected to bring up a better class of Muslim children. In short, it appears from the vision in which I saw the Light of the Holy Quran spread all over the world, that the time of the fulfilment of the good tidings regarding the successful propagation of the Holy Quran and the victory of Islam, as prophesied in the Holy Quran, the sayings of the Holy Prophet and the revelation of Promised Messiah (peace be on them both) has drawn near. So once again, I should like to draw the attention of friends to the fact that it is incumbent upon us all to see to it that every Ahmadi, male or female, young or old, may first get his or her heart illumined with the Light of the Holy Quran, nay he or she should be so

much engrossed and lost in it, that an on-looker may see the light of the Holy Qnran in his or her person and then as an instructor and teacher be devoted, heart and soul, to illumine the hearts of the people of the entire world with the Quranic Light. O God, let it be accomplished through Thy Grace, because nothing is possible without Thy Grace, O Light of the heavens and the earth ! May Thou bring forth such conditions on the earth so that the East and the West, the North and the South be all filled with the Light of the Quran and all darkness disappear for ever !

My attention has also been drawn to the fact that the Institution of Fazl-i-Omar Foundation, too, is deeply related with the scheme of dissemination of the Quranic Light. I had a mind to speak on this topic in my sermon to-day but as it is getting too hot I shall, God Willing, express myself in my next sermon. We should pray to God so that we may become the very embodiment of the Light and Teachings of the Holy Quran : Amen !

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Eng : *A. R. Khan Bengalee*

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The Holy Quran

I

Maulvi Muhammad Sadiq

1. The Holy Quran comprises the Word of God, which came down on the Holy Prophet Muhammad, in exact and precise Revelations from Allah. It is not intended for any one race, or nation, or country, in particular. It is intended for all mankind, as guidance, and a source of blessings. It is the light that illumines the way for the entire human race. It turns brute homosapiens into human beings; it creates in them a sense of the moral and immoral; it turns them into righteous people, with heavenly Signs in their lives, capable of leading others to God: هدى للمتقين

> "guidance for those who desire to go through life, treading with care" (1 : 2).

2. It is matchless in style and effective expression. Arabs of commanding stature, in the Literary Tradition of their country, were struck dumb with wonder, when they heard it. Stung by its challenge, they tried to produce something to match it, but failed. It has a charm and sweetness of which no other example is to be found anywhere in the literary history of the human race. It is not poetry, but it is steeped in all those qualities which distinguish sublime poetry. Call it prose, if you like; but it is a prose which sublimates the human mind, by pouring into it a flood of light and joy in the positive aspects of human life.

و اذا تليت عليهم آياته زادتهم ايماناً

> "When its verses are read to them, it strengthens their faith" (8 : 2).

3. It contains a complete and perfect teaching from God—complete and perfect on all sides, from every possible human angle. It bears expositions of Religion and Ethics; Morals;

Civilization and Culture; and Life After Death, of which there is no other example anywhere in the world. In a book amazingly concise and brief, there is a thoroughness of expression, depth of meaning, and a comprehensive content, not found in other Scriptures of far heavier and bigger volume, like the Old and New Testaments. There is no Reality, no Truth with a bearing on the moral and spiritual life of man, which has not been embodied in it. Its wealth of meaning, and comprehensive expression is such that it is easily capable of meeting every possible old or new objection a hostile critic might raise against it, at any stage. An arresting characteristic of this Book is that it leads man out of darkness into light. In the heart of those who believe in it, the Holy Quran creates conviction, and a deep faith :

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يخرجهم من الظلمت الى النور

"It takes them out of darkness into light" (5 : 16).

4. It is the Word of God. In it there is nothing mean; nothing dirty, or impure; nothing that would violate the inborn moral sense in the heart of man. There is no futile, no meaningless word or expression in it. It comprises nothing but the Truth; there is absolutely no element of doubt in it. Its study purges the heart of man of ailments of the soul. It brightens up and polishes the native, inborn goodness of human nature. It eliminates all kinds of darkness of the human mind; all kinds of evil propensities, and doubts.

فى صحف مكرمة مرفوعة مطهرة بايدى سفره كرام برره

"On honoured sheets; exalted, and purified ; in the hands of writers, noble and virtuous" (80 : 13-17).

5. It is not a book of History. Nevertheless, there are numerous vital but vague points in Human History which it explains and brings into a full and clear light. In many places it corrects wrong statements contained in some earlier scriptures, and accurately foretells important developments which have not

yet unfolded themselves before man. Depending on the occasion, or the context under discussion, it mentions past events with an appropriate compact brevity, and a wealth of graphic detail which throws a discerning reader into astonishment and deep wonder. It clears the name of many righteous servants of the Lord, of shameful blots put upon them by earlier scriptures; and it gives a true version of many important events and trends, mutilated or distorted by earlier religious or historical records. These are qualities not to be found in any other scripture.

و انزلنا اليك الكتاب بالحق مصدقاً لما بين يديه من الكتاب و مهيمناً عليه

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"And We have revealed unto thee the Book comprising the truth, and fulfilling that which was revealed before it in the Book, and as a guardian over it" (5 : 49).

6. For a man not trained to think deeply and properly, whose normal reaction shows itself in hostile criticism, there is no arrangement, no proper order in the verses and the Suras, as we find them placed. In fact, however, the various verses and Suras are finely interlocked; if you move only one single expression, one single word, you will find the rest thrown so palpably, so evidently out of order as to raise before the eyes the picture of a necklace of pearls of which the component pieces roll off in all directions, when the string is cut which had held them together, each in its own place.

كتاب احكمت آياته ثم فصلت من لدن حكيم خبير

"This is a Book of which the verses have been made firm, strengthened and consolidated, in the position where they stand; and they have been expounded in detail, from the One Who is Wise, and fully Aware of everything" (11 : 2).

7. In the universe brought into being by God, there is nothing useless. Everything has its own role, its own part to

play; everything has its own value. Everything has its own attributes, its own distinctive characteristics, which set it quite apart from everything else. All through the ages, scientists have been straining every nerve to discover these qualities, so that everything should yield its value to the utmost, for the benefit of mankind. But this field is so vast, no one can say, at any time, that he has discovered all the qualities and characteristics of any one particular thing. Similarly each and every word used in the Holy Quran, every single verse, has a wealth of meaning, of which varying portions unfold themselves before the eyes of the righteous servants of God, as they ponder over these; yet no one can say that his mind has grasped the fullest meaning of any passage, any verse, occuring in the Holy Book. Hundreds of learned commentators have produced voluminous works, exploring this mighty ocean of meaning, from all sides, all angles; but no one has ventured to claim that he had penetrated to the bottom, in regard even to one single verse. This complete and perfect Book is a store-house of sublime verities; it would continue to unfold its meaning upon mankind, from age to age, from era to era, as the case may be, according to the changing and growing needs of progressive human society.

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قل لو كان البحر مداداً لكلمات ربى لنفد البحر قبل
ان تنفد كلمات ربى ولوجئنا بمثله مدداً

"Say, if the ocean became ink for the words of my Lord, surely the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof for help." (18 : 110)

8. There have been innumerable Prophets of God in the history of mankind, and innumerable Scriptures containing the teaching they imparted. A considerable number of these Scriptures exist even today, in the hands of the followers of these religions. But it is well known that they have suffered enormously from

human interference, or other factors operative in the course of time. This is strikingly true in the case of the Vedas, the Old and the New Testaments. All these Scriptures contain very strong inner evidence which proves beyond doubt that the text as it stands today, has been considerably mangled, and messed up. The Holy Quran is the only Scripture of which the text has come down to us, absolutely the same, as it stood when it was revealed to the Holy Prophet Muhammad, peace and the blessings of Allah be upon him. In fact, Allah Himself has guarded it against corruption in any shape or form. This Holy Book has been preserved in such an effective manner, that even if, in any emergency, all current copies in the hands of people were to be destroyed, the sacred text would survive, absolutely uninjured, for it is preserved in the breasts of thousands of devotees who know it by heart, from the beginning to the end.

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انا نحن نزلنا الذكر و انا له لحافظون

"Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian" (15 : 10).

9. Every Muslim stands on the firm conviction that the Holy Quran is the Word of God, the Sagacious, the Knowing, the Creator of everything. The material universe around us is the Work, the Creation of the Lord. Therefore it is absolutely impossible, absolutely inconceivable, that there should be any kind of contradiction, or clash, between the Word of God and the Work of God. The truths and the teaching embodied in the Quran do not, and they cannot, run counter to the laws of nature, operative in the material universe. In any situation, if the laws of nature appear to lie in conflict with the Word of God, it would mean that we have made some mistake, either in our grasp of the laws of nature, or in our comprehension of the Word of God. In situation of this kind, we can neither find fault with God, nor raise any objection against the Holy

Quran. If any of the earlier commentators, in the particular social, academic, or scientific atmosphere of his times, has made a mistake, in getting to ths meaning borne by the Word of God, the fault would lie with him, not with the Word of God. In the light of some verses of the Holy Book, some commentators tried to establish that the earth was flat, like a piece of matting, with four corners. But, on the basis of these very verses, Imam Razi concluded that the earth was round, a little longer, both in the north and the south; and this, as we have come to learn now, is one of the basic truths. In regard to itself, the Holy Book claims that it embodies absolute truth and verities. It is absolute truth and verity in itself. وانه لحق اليقين

"And verily, it is the true certainty" (69 : 52).

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Methods of Judging the Claims of a Reformer

The Late Hazrat Mirza Bashir Ahmad M.A.

It is said there were four blind men who conceived a strong desire to see an elephant. They requested one of their friends that whenever an elephant should happen to pass that way, they should be told so that they might satisfy their desire. When an elephant came that way, they were informed. They hurried out and feeling their way came to where the animal was. The hand of the one happened to fall over the belley of the beast ; the hand of the second happened to touch a part of the elephant's leg. The third happened to catch hold of the trunk while the fourth touched the animal's ear. They kept feeling these parts. When they were satisfied they were asked what they thought an elephant was like.

One blind man said it was a huge broad and vast body. The second said, "No he lies. The elephant is like a thick pillar". The third heatedly belied the first two and insisted that it was a soft and supple mass of flesh shaped like a cow's tail. But the fourth clamoured "It appears they have all been misled. The elephant is like a thin and flat fan."

Very likely it is a fable. But it conveys a lesson. Unless a a study is conducted with some well-established principle as a guide, the result of the inquiry may easily take one poles apart from the truth. Therefore it is essential that we should judge the claims of a claimant to a spiritual office on some vaild and well established criterion. This criterion we obtain from the Holy Quran, *Hadeeth*, the lives and the conditious of the earlier Prophets, and the light of our own intelligence.

Kinds of Investigation

But before proceeding to determine the principles of this

criterion, it seems desirable to lay down the divisions of this investigation. It must be noted that investigation is of two kinds: (1) to judge the claim in the light of what has been said in regard to it in the earlier Scriptures, or earlier Traditions; and (2) to judge it in the light of human reason and intelligence. For instance, if it is found foretold in an earlier Scripture, or Tradition, that the expected Reformer would be a man of medium stature and wheat-coloured in complexion, this would be what in Arabic is called a *manqoolee* argument, for it is not essential in reason, at all, that he should necessarily be of medium height and wheat-coloured in complexion. The other way to judge the claim of a claimant is to see, for instance, whether, at the time a claim is put forward, the need of the day calls for the appearance of a Reformer for no work of Allah is uncalled for. This is called the *rational* approach.

The Traditional or Historical Method

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Let us first take the historical method and fix its principles. The foremost principle in this connection is that for a discussion of the question on the traditional and historical basis the most reliable criterion is the one furnished by the Holy Quran, it being the Word of God, preserved absolutely in the form in which it came down to the Holy Prophet, there being no room for doubt in regard to a single word contained in it, or about as much as a single vowel-point in the text. It is thus from every stand the decisive and sure criterion. Any tradition or report, or saying which came in conflict with anything said in the Holy Quran shall have to be rejected. Or it will have to be brought in harmony with what had been said in the Holy Quran. The Quran itself claims this position:

فبای حدیث بعد اللہ و آیاتہ یومنون

"In what Word, then, after rejecting that of Allah and his Signs will they believe"? (44 : 7)

The second place in point of reliability belongs to *Sunnat*,

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i.e. the practice of the Holy Prophet Muhammad, and of his Companions, transmitted to us through the universal practice of all the Muslims. Some people make no distinction between *Hadeeth* and *Sunnat*, but this is a manifest error. *Hadeeth* means the sayings of the Holy Prophet Muhammad, or of his Companions. These were collected and reduced to writing nearly 150 years after the Holy Prophet had passed away. But what is called the *Sunnat* came into existence simultaniously with the Holy Quran. For, *Sunnat* means the practice of the Holy Prophet and his disciples which has not come down to us through the *Hadeeth*. It has come down to us, through the common practice as observed by the generations coming after them. Next to the Holy Quran it is the most reliable criterion.

The third place in point of reliability is occupied by the *Hadeeth*, which as we have stated above means the sayings and practices of the Holy Prophet or of his Companions, that have come down to us in oral report from one man to another, till they were stored in the memories of the people after the blessed days of the Holy Prophet (peace and the blessings of Allah be on him) and came to be recorded in writing. The *Mohadditheen* left no stone unturned in the task of collecting this material, in sifting it most carefully, to separate the chaff from the grain. But it only stands to reason that in a collection of this kind pieces of doubtful authenticity and reliability are not unlikely to have found their way. For, after all, these collections were made and reduced to writing nearly one hundred and fifty years after the death of the Holy Prophet, in circumstances which did not admit of foolproof safeguards against a change or twist occurring in either the words of a report, or its meaning and spirit. And this, what we have said here in this behalf, is not a view in any way peculiar to us alone. It is fully shared by the *Ulama* of the past. In the books of *Usool* it is very clearly established that where a *Hadeeth* was found to be in conflict with the Holy Book, it was to be discarded, and a firm stand was to be taken on the

basis of the Holy Quran. In books of *Mustalihaatul Hadeeth* it is clearly accepted that the knowledge yielded by *Hadeeth* does not rise beyond a degree of probability. In point of reliability, therefore, we are justified in placing *Hadeeth* in the third position, after the Holy Quran and the *Sunnat*. Nevertheless, it should also be borne in mind that in some cases a matter the knowledge of which comes to us through *Hadeeth* can attain absolute certainity. For instance, if there is a *Hadeeth* which foretells some future event, and that event comes to pass as foretold that *Hadeeth* shall have to be taken as absolutely authentic, even though the *Mohadditeen* may have held it to be rather doubtful. For it shall have to be conceded that the event foretold having come to pass, Allah Himself had testified to its absolute reliability and truth. Or, for instance, there is a *Hadeeth* which is held to be weak, but it stands in agreement with the Holy Quran, obviously, such a Hadeeth shall have to be given preference over another which, according to the accepted canons, is held to be strong and reliable, but stands in conflict with the Holy Quran.

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Again, in the *Hadeeth* there are many degrees of reliability, of which detailed accounts are given in books of *Mustalihaatul Hadeeth*. These degrees have to be kept in view. For instance, there is a *Hadeeth* which has been adjudged weak by the *Mohadditeen*, and it stands in conflict with another which they adjudge reliable. In such cases the reliable *Hadeeth* will be accepted, and the weak one shall be rejected. Similarly, some Books or Collections of *Hadeeth* are held to be more reliable than others. For instance, *Sahih Bokhaari* is universally held to be the most reliable of all. Next comes the *Sahih Muslim* and then follow the rest *Sihah Sittah*, followed by other general collections. In the general category of *Hadeeth* are also included reliable works on *Seerat* (character) and History.

The fourth position in this respect is held by the other Sacred Scriptures and the history of Prophets of the past. Where they do not come into conflict with the Holy Quran, we in some

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cases, get very useful information from these sources, especially in regard to the conditions of life of the ancient Prophets, for in principle all the Prophets of God carry the same stamp, and one and the same criterion is applicable to them all for judging the truth of their respective claims to Prophethood. Therefore it is necessary to study the circumstances of the Prophets to understand the circumstances of the life of one Prophet.

The fifth position is held by the sayings and writings of the learned men among the Muslims in the past, particularly of the early periods of Islam. The works of these scholars are of great value, for they gave deep thought to the Quran and *Hadeeth* and deduced conclusions therefrom. Of course, here and there, they have also made mistakes, for after all they were human; but this does not detract from the value of them.

These are the five principles generally applied by Muslims for testing the truth of a claimant, when the discussion is based on Tradition and History. But while it is incumbent on us that we should keep them well in view. it is even more important that to each of these five we give its respective value. In other words, we should always remember that the Holy Quran is the most reliable and the rest may easily be set aside in comparison. It is the last criterion for judging the truth or falsehood of any proposition, and it allows no reality to remain concealed in darkness. It is quite possible that, seen in the light of the opinions and sayings of the Doctors of Islamic religion in the past, the truth in regard to a matter might have remained concealed, for they might have accepted something as true which was in fact false; or they might have rejected something which was true. It is also possible that the earlier Scriptures or accounts of the Prophets may not have reached us in their original and true form, and while placing our reliance on them, we might stumble and arrive at a wrong conclusion. Similarly it is also possible that some narrator of a *Hadeeth* may have made some mistake, or altered its sense, or the *mohadditheen* might have accepted as true a *Hadeeth* which was in fact only a fabrication;

or they might have rejected another which was really reliable, and on the basis of one or more of these factors we might go astray. But in no case, it is possible that the Holy Quran should make a mistake, or go wrong or that anyone can go astray through relying on the Holy Book. The Quran is a light which no darkness can withstand:

لا یاتیه الباطل من بین یدیه ولا من خلفه

تنزیل من حکیم حمید ۔

"Falsehood cannot approach it either from before or from behind it. It is a Revelation from the Wise, the Praiseworthy".

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The Method of Rational Investigation

The other method for judging a propostion is to examine and test it rationally. This method has nothing to do with History or Tradition. It takes into consideration only the claimant himself, the conditions and circumstances of his life, the needs of his time, and so on; and while conducting an investigation of this type one does not have to worry about what may or may not be written in the earlier Scriputres. But it should be borne in mind that this method is far more delicate and it throws a greater responsibility on the scholar. For, in the first place, it has a greater margin for difference of opinion cropping up between one investigator and another. It so happens that one man likes a thing, while the other hates it, and each sticks to his own view with no small measure of vehemence. It has thus to be admitted that where a proposition is judged only rationally, the room for differences of opinion is much larger than in the case of an investigation of the other type. Though there may be room for us to say that one of the two did not ponder the matter well or allowed his mind to be affected by some of the harmful aspects and therefore his vision suffered and he reached a wrong conclusion.

Secondly, human reason cannot, by itself, furnish an absolutely reliable test. It is not our intention to imply here that human reason is futile. For it is undeniable that it is a light given to man by God, a light which guides him to the truth, which saves him from numerous doubts and misgivings and dispels many unfounded notions. But inspite of everything which can be said in its favour, it is true that it suffers from one serious drawback that by itself it does not lead to certainty in discovering the truth of a matter. It reaches the stage of absolute reliability only when it is joined by another companion factor to support its conclusions and findings, taking them from the point of a probability to the point of an absolute and perfect certainty. In different circumstances this companion would be different, but not of more than three kinds. These three are detailed as follows: Where the proposition under study by the reason pertains to the material world, the companion that would lead to certitude would be actual human observation, in other words, 'experience'. Where the reason is concerned with a study of the events taking place in different times and places, it has another companion which is termed History; but where the proposition pertains to metaphysics, to something beyond the reach of bodily faculties and senses and world history, its companion is Divine Revelation known as *Ilham* and *Wahi**.

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There is one thing, however, in regard to which We have to be very careful when making use of either two methods in assessing the value of a proposition. We should take the utmost care not to be influenced by prejudice or pre-concieved notions. Instead one should be guided by the God-fearing sense of piety in pondering the different aspects of the claims of a claimant. If this is not done, then nothing is to be gained and reason and deduction can be of no avail.

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The Spiritual Method

The above two methods are physical or material. There is yet

*(Taken from Barahin-i-Ahmadiyyah, by Hazrat Mirza Gulam Ahmad, the Promised Messiah).

another method which should be called spiritual; it is the method of prayer. It is, however, much to be regretted that people, in general, have missed this important boon and have failed to properly grasp its reality. Prayer is a gate through which one passes into the presence of Allah. It is a door which one should knock whenever in difficulty, for all our needs. For, indeed, it is a door which is opened unto those who knock at it; whoso seeks a favour shall be granted as no supplicant returns empty-handed from Allah's mansion. Particularly in a matter of this kind when it is the Will of God that people should be guided to the rock of truth from the pit of darkness. He will certainly hear the prayer of His servant, and in His mercy and compassion, will extend His hand to guide him.

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It is thus incumbent on one who desires to study the claim of a claimant that apart from testing it in the two ways described above, he should leave himself entirely in the hands of God and pray "O compassionate and glorious God my sight is weak grant me eyes so that I may see the truth in this matter. O Knower of secrets; if the claim of this claimant is true, grant me the strength to believe in him so that I may partake of Thy grace that descends on the followers of Thy messengers. Save me from the evil of denial. O my Lord, if he calls me to error then save me from its mischief. O my Master and Lord, I am enquiring into his affair by Thy command. I am weak, I might fall into error. Therefore help me by Thy grace and disclose to me the truth. Amen !"

In regard to prayer there is another thing which also needs to be remembered. Perseverance in Prayer is of the utmost importance. One should never allow himself to drop into despair. One should always remain hopeful. Nor should one allow a notion to seek a lodgement in his mind, and then raise his hands in prayer or utter some words in a mechanical manner. As does a child in moments of pain put its head on the breast of its mother, shutting its eyes to the rest of the world, so should one throw himself prostrate before God with a sincere and heartfelt anguish and persist until the Divine torch light up his path.

Islam builds a Progressive Society

(*Abdus Salam Akhtar M.A.*)

It is said of Hinduism, that it is not a religion but a Socicty. A person is a Hindu, even if he believes in one God, or in hundred gods, or in no God at all. Faith and conviction are considered private, in the sense, that they have nothing to do, with the social making of man; the result is that a Hindu society has no real foundation. It lacks the basic intellectual and mental affinity, or that inward human relationship, which is born of the ideology which unites man to man.

Islam is, however far from that conception. When we talk of Islamic Society, we talk of a homogenious organic whole, based on a definite conception and definite ideology, which rules man, right from his birth to his last breath on this earth. The Islamic social organization has a purpose, and an end; it has a framework of its own, and presupposes an affinity, moral and ideological, which binds all its members into a common bond of love and strength. Before, however, we analyse this great Islamic concept of social order, let us see man as a social being.

Aristotle was the first to lay down the dictum that man is a social animal. By that he meant that man happens to be gregarious by nature, and that isolation is impossible. This fact, as, corroborated by modern science and research in the psychological field, justifies that the Islamic truth : "لارهبانيةفى الاسلام" that is, Islam does not permit isolation, from the social surroundings for if it allowed 'running away, from it, reformation and progress would not be possible.

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Modern research in Social Psychology, proves that proper conditioning of the social environment of man is necessary for eliciting desired responses from him. A mal-adjusted child is placed in the changed enviroment, given a suitable atmosphere, and is directed to achieve a goal, a which is calculated to bring to

him a healthier effect emanating from his improved society. Society performs this function by creating agencies of social controls and legal sanctions, commensurate with the basic inner principles on which the entire social fabric is patterned. A social order builds a complex structure of usages, customs, and codes which in time crystalise into institutions and associations. They help individuals to follow social "norms" to absorb cultural and moral values, and to organise their lives round some ideologies.

Hence, in the light of the psychological analysis of social order, we can say, that a child is made or marred by his society. It is always the state of society, or the social pattern, which calls for the prophets, or the reformers, to set up a new pattern for the uplift and progress of man. When the old institutions get dried up or stereotyped, and the traditional priests persist for their 'preservation', the progressive 'urge' of man, rebels against their rigidity, and finds ways and means either to come out of it, or to change it altogether. This is the history of our social institutions, and it has always come true in every age.

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The Relation between Man & Society

The relationship which exists between the individual and his society is not mechanical. Men are not merely antomatons or cogs in a wheel ; they are inseparable from their social organism. It is because their social organism, is the 'mould', in *which* they are developed, *by which*, they progress, and *for which* they live and prosper. God Almighty says in the Holy Quran :

يا ايها الناس انا خلقنكم من ذكر وانثى و جعلنكم شعوباً و قبائل لتعارفوا ـ ان اكرمكم عند الله اتقكم ـ ان الله عليم خبير ـ

"O ! Mankind ! We have created you from a male and a female : And we have made you

into tribes and sub-tribes, that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely Allah is All-knowing, All-aware".

(49 : 14)

In these holy words, the purpose of social organism has been shown as "mutual recognition of each other's rights and obligations", and the establishment of this basic principle in society, that, "the most honourable among you is he who is the most righteous among you."

Perhaps no other moral code in any society, manifests this highly spiritual criterion of individual and social behaviour. In the various social orders existing to-day, either the display of wealth, or the display of family prestige and tradition are regarded as norms for social superiority; but it is in Islam alone that we find love of God, and the performance of righteous deeds as the standards of social value, as well as basic principles of human conduct.

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Further, the formation of tribes and sub-tribes, shows the inter-relation of man and his society. It places a goal for individual endeavours vis-a-vis his social position in a tribe, and puts before him a path which leads him to that goal. The harmonious coexistance between man and his society can be achieved only within the frame-work of Islam, which sets out one supreme super-social goal, for the personal as well as the corporate life of the faithful, namely, "submission to the will of God". The believers have to mould their lives on the pattern of Islam, and to surrender themselves to the Divine will. This surrender implies, in attitude and in action, regulation of our own lives for God, in Islam, is not a dogma, but an ideal and a regulator of life. His will and purposes have to be carried out in the world of men. The personal conduct, social behaviour, and international relations, are required to be penetrated with the spirit of Islam and integrated with the overall Divine

Plan of things.

A true Muslim, in a Muslim social order, is, therefore a person, who infuses and imparts the Commandments of God and his love and attachment to every phase of life, in himself and among those who are around him. This raises the moral calibre of society, and leads one and all to a very enviable goal, which does not base itself on economic consideration, but on truth and justice, which are the fountains of happiness and light.

The Frame-Work of Islamic Society

A social organisation, based on the principles of Islam is dalled the "Islamic Society". It is patterned on the teachings of Islam, and enjoins upon every indivudual, who is a member of this society, whether high or iow, to work in the spirit of Islamic instructions, and to carry out God's Commandments in his own sphere.

The Holy Quran clearly contemplates a specific form of social organisation for carrying out God's government and His purposes in this mundane world. The Holy Quran speaks of the supreme sovereignty of God over his earth, and says that life and death have been created to test "which one is best in deeds" It says :

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تبرك الذى بيده الملك و هو على كل شيى قدير - ن الذى

خلق الموت و الحيات لنبلوكم ايكم احسن عملا و هو

العزيز الغفور .

"Blessed is He in Whose hand is the kingdom, and He has power over all things. Who has created death and life that He might try you—which of you is best in deeds, and He is the Mighty, the Most Forgiving". (67 : 2)

Again it says :

و لله ما فی السموات و ما فی الارض و الی الله ترجع الامور
کنتم خیرامة اخرجت للناس تامرون بالمعروف و تنهون عن
المنکر و تؤمنون بالله

"And to Allah belongs whatever is in the heavens, and whatever is in the earth, and to Allah, shall all affairs be returned for decision. You are the best people raised for the good of mankind; you enjoin what is good and forbid evil, and believe in Allah". (3:110-111)

The above verses indicate, that it is only God Almighty Who enjoys the greatest sovereignty over heaven and earth, and that the human associations have been formed with a view to testing the efficacy of each individual's conduct, and also to see who is best in thought and deed, with regard to the fulfilment of Divine Purpose. Evidently, the believers are urged to hold fast together the rope of Allah and to organise "Allah's Party" who invite to Good and enjoin the Good, and forbid the wrong, by creating a corporate life, wherein each individual plays its part, in implementing the divine commandments in his or her own sphere of life.

The basic principles for social organisation in Islam are as follows :-

(1) Equality
(2) Liberty
(3) Fraternity
(4) Justice
(5) Toleration.

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On each of the above principles, special emphasis has been laid to extend its sphere to Muslims and non-Muslims alike. The Muslim history right from the time of the Holy Prophet (may peace and blessings of God be upon him) is so abounding with examples of toleration and justice, that an impartial observer is convinced that the spread of Islam was due to these virtues and

not to the sword, as some of the biased fanatics claim. In fact, the Holy Quran repeatedly enjoins upon its followers to observe piety and God-fearingness in dealing with all matters, social, individual or even international. God Almighty says:

يا ايهاالذين آمنوا كونوا قوامين لله شهداء بالقسط ولا يجرمنكم
شنان قوم على الا تعدلوا اعدلوا هو اقرب للتقوى واتقوالله
ان الله خبير بما تعملون

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"O! Ye who believe! be steadfast in the cause of Allah; bearing witness in equity, and let not a people's enmity incite you to act otherwise than with justice. Be always just. That is nearer to righteousness, and fear Allah. Surely Allah is aware of what you do". (5:9)

This teaching is uuique in the sphere of international justice and toleration. No religion lays so much emphasis, or even a fraction of it, on dealing so equitably with its opponents and adversaries. The attitude of the Holy Prophet (may peace be upon him) in the Peace Treaty of Hudaibiyya, the instructions of the First Caliph of Islam to the outgoing army to Syria, and the conduct of Hazrat Omar, the Second Caliph, towards Christians in Jerusalem, are illustrations of this basic Quranic teaching of impartiality and justice. On the contrary, the history of the Crusades, so far as the Christians are concerned, is a testimony to their bigotry and barbarity, and no historian can deny it.

Even in modern India, to-day, the state of minorities, under the domination of Hindu majority presents a sorry spactacle. During the post-Partition period, where in Pakistan, there have been no communal riots, in India, the number of communal riots has exceeded 750; and quite expectedly, the victim of aggression and torture have been the poor non-Hindus i.e. Muslims in particular. The readers can well have an idea, whether the so-called secular government, deals better with the rights of minorities; or the Muslim Government of Pakistan, which aspires to implement Islamic teachings.

Apart from the teachings of equality, and justice imparted by the Holy Quran, we find a spirit of compassion and love towards the poor and the needy, imbibed in the very spirit of Islamic morality. The Holy Quran says:

ويطعمون الطعام على حبه مسكيناً ويتيماً و اسيرا ـ انما نطعمكم
لوجه الله لا نريد منكم جزاء ولا شكورا

"And they feed for Love of Him, the poor, the orphan and the prisoner; saying, "We feed you for Allah's pleasure only, we desire no reward nor thanks from you". 76 : 9,10.

The above verses reveal that the help to the poor and the needy, is not for any personal show of wealth or position, but it is done only for the sake of divine pleasure. Rather, the words "على حبه مسكيناً" show that the feeling of help should spring purely out of love for the poor. This not only increases mutual amity and association, but creates such a bond of relationship between the rich and the poor, which is a real remedy to most of the economic troubles existing to-day.

Apart from the five principal main heads mentioned above, the Holy Quran lays down two prominent pillars of Islamic society i.e. :

(1) Family
(2) State.

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These two institutions comprise the bulwork of Islamic social organisation.

In the constitution of "Family", the real spirit of compassion, love, and development is inculcated. A husband has certain obligations towards his wife, children, his servants, and his dependents, and so is the wife, who, on her own part, has certain rights, duties, and obligations to perform. The Islamic Teachings comprise the entire span of family order, the father, the mother, sons and daughters and other relations constituting the total famity, and there are detailed instructions with regard to each, so far his or her duties are concerned. We heve instructions regarding the dowry to be given to women at the

time of their marriage, the type of education, to be imparted to children and their bringing-up, and the Share of each relation in matters of inheritance. The children, whether young or grown up have specific instructions in matters of treatment, towards their elders and the Holy Prophet (may peace and blessings of God be upon him) as a husband, and as a unit in a living social order, was the guiding light to each man, in every stage of his life. Perhaps there is no other person in known history whose character and conduct can be quoted with so great an authority and precision in all affairs affecting social behaviour. The Holy Prophet was not only an examplified specimen of the teachings of the Holy Quran, but he also illustrated, in his person, the way, by which the divine instructions could be carried out at their best. So in him we find the light as well as the model.

The Islamic family system is the starting point, and the state is its culmination. The lesson of love and compassion in the family stage, becomes an institution in the broad compass of the state. The institution of "Baitul-Mal", or the Department of Finance, is simaltaneously a reservior of revenues and fountain of compassion, endowment and justice. Hundreds of widows, orphans, and disabled individuals receive their monthly stipends from this institution, and the mutual affinity between the individual and the state becomes a foundation for the progress of the state as a whole. This working of the social organism is also unique in the religion of Islam, for the 'Imam' or the Caliph at the head, each member of the administration, or even, an average citizen, by virtue of faith and sentiment, has a free contact with all details of administration, with a right of appeal to the 'Caliph' himself. The Islamic history of the first four Caliphs immediately after the demise of the Holy Prophet (May peace of God be upon him) is a testimony to the fact, that the personality of the 'Imam' was a central figure in the administrative heirarchy where each member of the state found his spiritual satisfaction, and a source of inspiration.

Thus love, compassion, and God-fearingness constitute the main principles of Islamic society.

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Marriages of the Holy Prophet of Islam

Khawaja Zuhoor-ud-Din Butt

The Holy Prophet of Islam led a spotless, clean life when yet in his youth and in a country like Arabia where sex-immorality was a thing in fashion. Sir William Muir, a hostile critic of Islam in his "Life of Mohammad" is constrained to admit that the Holy Prophet of Islam up to the age of twenty five years led an exemplary chaste and pure life. In the vigour of youth at the age of twenty five years, the Holy Prophet married the Lady Khadija who was a widow of forty years of age. He lived with her as a thoroughly devoted husband for full twenty seven years. In her life - time, he never, for once, thought of another wife and this, it must be noted, in a country like Arabia where unlimited multiplicity of marriages was the order of the day. During these twenty seven years the Holy Prophet proved himself to be an ideal husbaud till the end of days, we find him a thoroughly devoted husband to that elderly lady. The marriage of our Holy Prophet and the Lady Khadija is one of the most happy marriages recorded in history. The Holy Prophet, up to the good old age of fifty-two, when the vigour and vivacity of youth say their final good-bye to man, showed not the slightest falling off from the rigid standard of life and was true to his plain-looking wife, who was well advanced in years. Thus the record of the first period of the Holy Prophet's life, till the period of twenty five years reveals him to be a man of rigid abstainence. From the age of twenty five right up to fifty two we find him leading a beautiful married life with a single wife. Both of these periods of his life prove him to be an excellent exemplar for mankind. How rightly the Holy Quran has remarked ;

> "Verily you have in the Prophet of God an Excellent model for you". (33, 22)

For about two years after the death of the lady Khadija

the Holy Prophet went without a mate. The Holy Prophet was fifty four years of age at this time. He died at the age of sixty three. During the last three years of his life, he did not contract any marriage. All the marriages that the Holy Prophet contracted were between the age of fifty four and sixty. It must be remembered the fifties and sixties are certainly not the period of life when one has any over-abundance of sex in him. It is the ebb of life and none would expect a display of passion at that stage. During this period the Holy Prophet did not marry for the sake of marriage. If that were the case the choice would not fall on widows and ladies of advanced years. Of the wives of the Holy Prophet, only the lady Ayesha was a virgin, when the Holy Prophet married her. The lady Zainab was a divorced woman. All the marriages were marriages of necessity. This must take us to a back page in the history of Islam to the battle of Uhad. Full ten percent of the man power of Islam was cut down in this battle. What was the result of this decimation? Helpless widows and orphans with no bread-winners and with no protectors. If you could only imagine their fate in those hard days of life, left uncared for, you would not object to the remedy adopted by the Holy Prophet of Islam. But for the provision, the Holy Prophet made for them, these widows and orphans were doomed to a life of misery and ignominy. And what was the remedy provided by Islam. Here is the authority from the Holy Quran:

> "If you fear that you cannot act equitably towadrs orphans then marry such women (their mothers) as seem good to you, two, three or four, but if you do not act equitably then only one". (4 : 3)

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It may be asked why did not Islam content itself with establishing something like orphanges and widow-homes. The fact is that Muslims were day and night in arms and could not spare an ounce of energy in any other direction. Such like poor-

houses are possible only under settled conditions. Besides, these homes would have afforded but poor protection to the unfortunate widows. They may have looked to the bodily welfare, but with Islam soul is more than body. Islam took care to save the widows not only from starvation, but what is far more important, from falling off that standard of moral life which prizes above all worldly things i.e. Spotless Chastity. It gave them a regular home. It was under these conditions that the Muslims had to marry more wives than one. The Holy Prophet set an example to them in this respect also. By marrying more wives than one in this period of his life the Holy Prophet of Islam had to undergo great sacrifices for the purpose. Bosworth Smith in his Book entitled "Muhammad and Muhamadanism", writing about the Holy Prophet's marriages says :

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"Most of Muhammad's marriages may be explained at least as much by his pity for the forlorn conditions of the persons concerned as any other motives.

"They were almost all of them widows, who were not remarkable either for their beauty, or for their wealth, but quite the reverse"

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D.S.Margoliouth, a hostile critic of Islam, in his book entitled "Muhammad and the Rise of Islam" writes :

"Muhammad's numerous marriages after Khadija's death have been attributed by many European writers to gross passion, but they would seem to have been mainly dictated by motives of less coarse kind. Several of his alliances were political in character, the Prophet being anxious to bind his chief followers more and more closely to himself. This was doubtless his object in marrying the daughters of Abu-Bakar and Omar, while a political motive of different sort is to be found in his alliances with the daughters of

political opponents or fallen enemies. Victroy over an enemy would seem to have been consummated only when the enemy's daughter was introduced into the conqueror's harem. The remainder are to be explained in his extreme anxiety to have a son."

The Holy Prophet was a model for mankind in all the stages of his life.

He led an extremely chaste life up to the age of twenty five and set an example for mankind in this respect. After that period for full twenty seven years he led a happy monogamous life with the elderly lady Khadija but when circumstances compelled him to have more wives than one, he set a noble example in this repect also. He treated all his wives with equity and love. He is reported to have said :

"The best of you is he who is best to his wife and I am the best of you all to my wives".

Is not the Holy Quran simply faithful to truth and reality when it says the following about the Holy Prophet :

"Verily you have excellent model in the Prophet of God" (33,22).

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BOOKS ON ISLAM
AND ON
COMPARATIVE RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
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